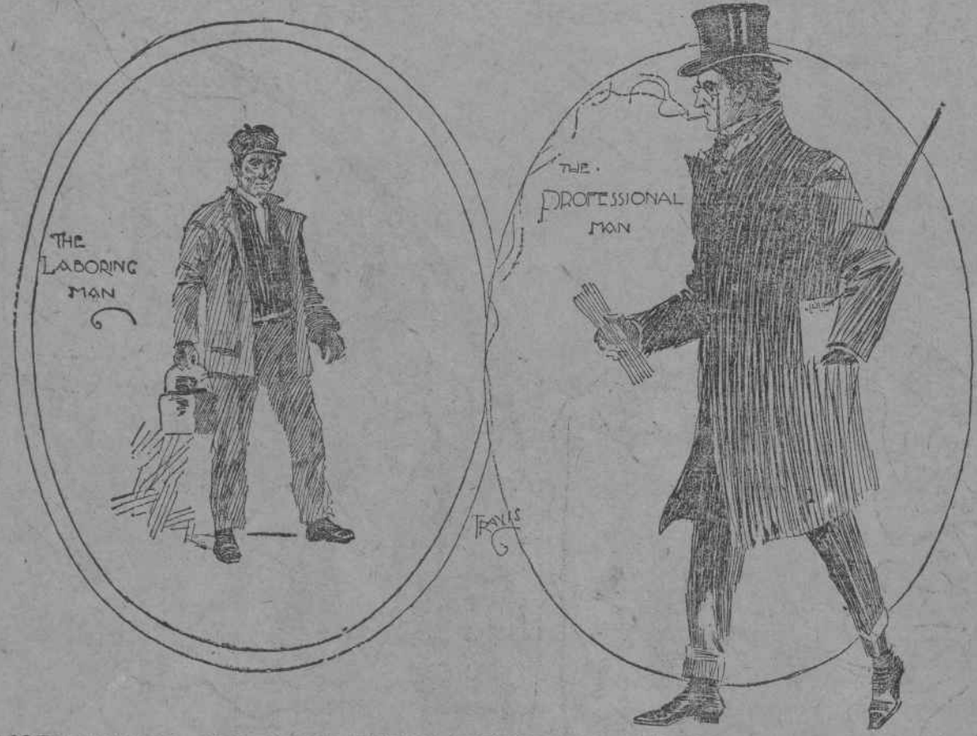
HARD WORK WITH THE HANDS MAKES MORALS GOOD.

Labor Folk Less Wicked Than Professional People, Says M. Tarde.

Midwives the Worst of All and Artists Next--Priests Very Good.



WORKINGMEN ARE ONLY THREE-FIFTHS AS BAD AS PROFESSIONAL MEN.

Geneva, Oct. 26.—A strange fact has just been developed here. One of the great scientists in Europe has proved that men who work with their hands are of better morals than men who work with their heads. The proportion of criminals among the laboring classes and trades people is only three-fifths as great as the proportion of criminals among men in professions. Thus the claim of the political agitator that the workingman is the one who deserves most consideration, and the claim of Lombroso that man cannot develop his intellectual faculties without crowding out some of his moral faculties, are confirmed.

One of the most interesting events in connection with the great Swiss exposition which ran here through the Summer and has only just closed was the Congress of Criminal Anthropologists. The most distinguished specialists in the world were present. There were Lombroso and Ferl, of Italy; Tarde, Bertillon, Lacassagne and Magitot, from France; Professors Von Liszt and Von Mayr, from Germany, and very many others. Dr. Lashenal was the presiding officer. He is the Swiss who has secured the greatest distinction along the peculiar lines which were discussed at this meeting.

The sensation of the sessions was the paper read by M. Tarde, who has been making some entirely original studies with a view of ascertaining the influence of a man's employment on his morals. Others have studied the effect of environment, but with that M. Tarde had nothing to do. He started out with the belief that it made a difference whether or not a man wielded a paint brush or carried a hod, whether or not he preached the gospel or orated in the courts—that these things made a very great difference in his production of original sin. He has found that evidence in support of his belief is much more plentiful than he dreamed. For instance, he finds that a profession which cultivates conscience in a man very largely reduces his tendency to crime, no matter what his opportunities may be; that a profession which makes a man careless in any way—his habits of life, his financial matters, his business—has a distinctly bad effect upon his morals. Thus, while he does not admit that the priests of France are at the start any better on the average than the artists of France, he finds that the effect of the priest's constant training in keeping the secrets of the confessional in exhorting others to obey the laws of God and man, in constantly examining his own motives and condemning them if they are primarily bad, materially affects his own tendency toward wrong doing. On the other hand the artist whose bohemian life and training among the reckless students of the Latin Quarter or other art centres of Europe have inculcated habits of sexual immorality, financial irresponsibility and other undesirable things, is predisposed toward crime.

The scale by which M. Tarde has measured the morals of the profession is represented by 10,000. His percentages indicate the proportion of criminals to each 10,000 of total number of men and women employed in each profession. The reader should not confuse the figures following with statements as to the actual number of crimes committed by each profession. They simply show the proportionate number of criminals to the total number of workers in each line. Thus the comparison of the clergy to the artists is very striking. Seventy-one represents the wickedness of the clergymen; 449 represents the wickedness of the artists. The besetting sin of clergymen in France seems to be misappropriation of funds—not church funds, but funds confided to the priests by their parishioners. The besetting sins of artists, on the other hand, are swindling, robbery pure and simand simple, chronic drunkenness and assault with intent to kill.

But the clergy and the artists together are as nothing in their sinfulness to a class of women who are very plentiful in France—midwives. No profession approaches that of the midwife in its black criminal record. It should be explained in the beginning that the proportion of illegitimate births is very large in France, but because of certain differences in the laws there the occurrence of criminal operations may be said to be somewhat less frequent than it is in America. Therefore this is not the sin of the midwife. She is notable among all the inhabitants of France for her pure bloodthirstiness. She murders babies, not before but after they are born. The unfortunate mother—and childbirth is more frequently confided entirely to the hands of a midwife than to the hands of physicians as at home—trusts not only the delivery, but the future of the child to the "sage-femme" who attends her in time of trouble. Of course the "sage-femme" promises that the baby whose care she has accepted shall be given to some respectable people to live out its life, but there are fewer people in France than in any other country who wish to adopt children, and so it very often becomes convenient to kill the child instead of caring for it. To a superficial observer this seems most extraordinary, because the Government of France provides asylums for all children whose mothers do not care to own them, and asks no questions. An unhappy girl can go thickly veiled to any of a score of such places in France and silently hand her baby to the nurse in attendance without lifting her veil or being required to even pretend to give her name. Still the midwife murders. Hers is the highest percentage in the list. It is represented by the startling figures 860.

Professors and instructors in schools and colleges are twice as wicked as their confreres—the priests. Their crime record is indicated by the figures 158, and their favorite transgressions are swindling and forgery. The explanation which the criminologist gives of the tendency toward wrong is that their pay is small and their necessities are great.

The student makes another point in his argument that conscience may be acquired by training when he gives the small proportion of physicians who are found among the doctors. He believes that the fact that physicians must, of necessity, be intrusted with many secrets, which it would be worse than wicked for them to reveal, and that they must at all times constantly guard themselves against unusually strong temptations toward general immorality, has strengthened their moral character as a class and made them comparatively good. One hundred and eighty-six of them to the 10,000 were guilty of crimes of a serious nature during each of the past ten years. They seem to have no particular trend toward any especial style of crime, but the bad ones, it is noted, are very, very bad. It should be stated that surgeons, health officers and veterinary surgeons are included in this classification.

If the physician, however, is fairly good, his side partner, the druggist, is pretty bad. His favorite crime is, as may be imagined, the illegal handling of poisons. His record is 379.

And now comes the statement which it is humiliating for a newspaper man to make. M. Tarde has a classification in which he includes men of letters, journalists and savants. Alas, they are but little better than mere artists. While 449 artists out of 10,000 do seriously wicked things, 402 writers, journalists or savants follow in their devious footsteps. The crime of the class which includes these men is readily understood by one who knows anything of the inside workings of the French newspaper office. It is blackmail. It has been said that there are not five publications in Paris whose good will or whose bad will could not be purchased for 10,000 francs or less. This, to a considerable extent, is true. The French newspaper is especially prone to boom one business and condemn its competitor for money. These articles are to some extent of the same character as the so-called business notices in the American newspapers, but they are more cleverly done, and they are not marked as they are in American newspaper, "advt." or "* * *." This venality on the part of the press itself has had its effect on the employes of the paper. It is too common for particular notice to learn that some journalist whose name at the bottom of an article carries weight, is in the pay of a number of people besides his regular employer—say, a politician, an opera singer, an actor and a financier. Each one of these people pays him to say good things and not bad ones. As it stands, probably no one is hurt by the system, except the newspaper man himself, for the rivals of the man who hires one journalist are at complete liberty to hire another journalist for themselves. The newspaper man is hurt because it is only a step from accepting money for saying good things to demanding money for not saying bad things. That was plainly indicated in the case of the poor little French millionaire who was hounded to death in the army as a private soldier last Spring by blackmailers of just this class. It is the French system which makes the journalist a criminal.

So much for the professional criminal; now for the industrial criminal.

M. Tarde finds that the proportion of criminals among men who work at trades—who work with their hands—is precisely three-fifths as great as the proportion of criminals among men who work with their heads. He also finds a very great difference in the number of criminals in classified groups among the workingmen and tradespeople, just as he does among professional men. Perhaps the most striking fact in his whole deduction is that of all workingmen the railroad employe is the most honest. This he may with some logic attribute to the fact that the railroad employe is trained in habits of promptness, exactness and devotion to duty. Like the soldier, he must recognize discipline, and the Government impresses on his mind that his personal responsibility for the lives of the people who entrust themselves to the railroads for transportation is very much greater than the personal responsibility of the soldier. The honesty of the railroad men (rather than their dishonesty) is heralded by the fact that 102 represents their crime.

A statement contradictory to the general belief concerning the morals of America is made concerning the morals of France by M. Tarde. He finds that only 256 out of every 10,000 of those people who are entirely without trade or profession of any kind come, in the course of the year, under conviction by the assizes. This classification is a broad one. It includes the vagrant and the man of leisure, includes all those who acknowledge that they need not or will not work. It is unfortunate that it has been impossible to obtain from M. Tarde a detailed explanation of this classification.

Some strangely curious results he has found in his study of the crimes of people engaged in the various trades. For instance, he finds that men who are engaged in the manufacture of food and food products are very wicked—915 represents their wrong doings. On the other hand, boatmen and seafaring men who are supposed to be particularly reckless, develop only 325 criminals each year out of every 10,000. This is heartlessly attributed to the fact that they have little opportunity to commit crimes. The sailor whose tendencies are criminal is under very thorough restraint while he is at sea—almost as thorough as he would be under if he were in jail.

Men and women who are engaged in the manufacture of articles of pure luxury seems to have suffered some degeneration from the fact that their work is in one sense unnecessary. Four hundred and seventy-eight of them out of every 10,000 are convicted of serious offences in France every year. The fact that only 176 of those whose employment has to do with the toilet pure and simple are sent to prison every year out of these 10,000 so engaged would seem to be another argument along the theory that cleanliness is next to godlines.

It has long been a favorite theory that solitude breeds morbidness and morbidness breeds crime. Thus many men have made the statement that the unintelligent farm hand is more desperate and wicked than the unintelligent worker in the city. M. Tarde does not admit this. He finds that only the clergymen is more righteous than the agricultural laborer whose sins are represented by the figures 84.

That there is a servant problem in France as well as in America is plainly indicated by the fact that M. Tarde places the domestic servant well along toward the wicked journalist in criminal tendencies. Three hundred and seventy-nine of them out of every 10,000 do that which they should not do, and, what is more, get caught at it and condemned for it every year in France. Their favorite sin is, of course, theft. Another member of the congress called my attention to a curious fact in this very connection. He showed that while the amount which each criminal servant steals is very much smaller than that stolen by the average commercial peculator, the aggregate of stealings by domestic servants exceeds each year in France the aggregate of thefts by the employes of commercial houses.

A somewhat striking circumstance which M. Tarde called to the attention of the Congress was the small proportion of fallen women who laid themselves open to penal punishment. This was stated by a Russian to be due to the fact that such women are, in France, under Government control, and it was said that in Austria, where the restrictions are more perfectly carried out, the proportion of criminals among these unfortunates is still smaller.

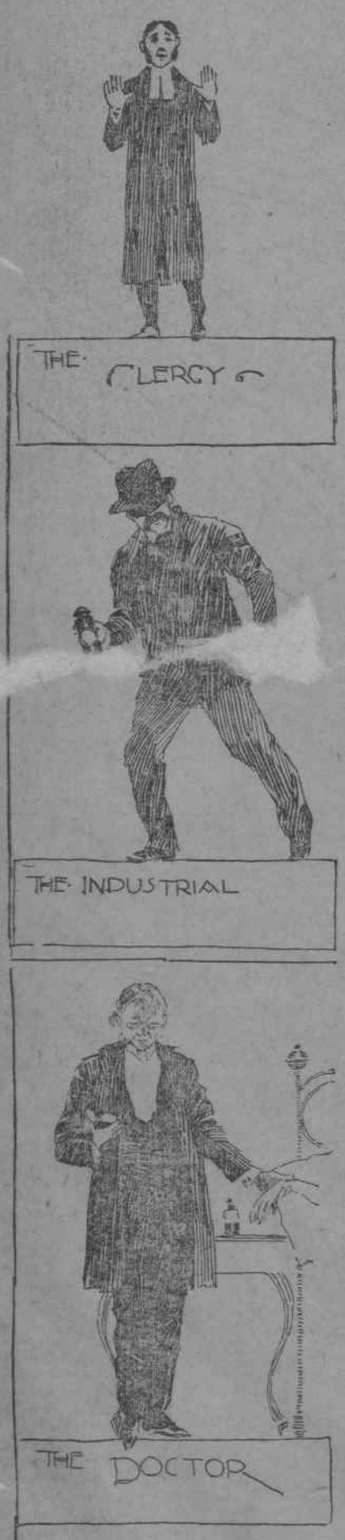
A most interesting discussion had previously occurred in the Congress concerning the hereditary nature of criminal tendencies. It seemed to be the belief of the majority that heredity plays a very small part in crime records, but that the lack of moral education and good environments is in most cases responsible for the wickedness of individuals.

This view was strongly combatted by M. Bertillon, the Frenchman who invented the famous system of identifying criminals by measurement. M. Bertillon probably comes in contact with more professional criminals than any other living man, and he holds that the course of the criminal taint can frequently be traced through generation after generation of infected families.

Another interesting and wholly different line of study which M. Tarde refers to in his report compares the honesty of employes with the honesty of employers. Of course he admits at the start that the employer is more frequently in comfortable circumstances and that his temptations to crime are very much smaller than those of the man whom he hires to work for him. Still he does not believe that the difference between 526, the employe's percentage, and 184, the employer's percentage, can be wholly accounted for in this way. He thinks it is largely due to the fact that a man who buys and sells extensively more than any one else—more than the laborer, more than the clerk, more than the professional man—is of necessity impressed by the truth of the motto, "Honesty is the best policy," and is good because he knows it pays to be good.

EDWARD MARSHALL.

The Comparative Size of These Figures Illustrates Class Wickedness.



The Clergyman Is the Best of All and the Farmer Second Best.